

THE REHEARSAL.

1. Why the *Vindicator* puts the design of Reconciling the Dissenters upon High-Church.
2. His Scandalous Character of Low-Church.
3. His Project to overthrow Episcopacy in England.
4. His Lofty Encomium of the Scottish Covenant, with the Obligation of it to this Day.
5. Of the Difference betwixt God's making a Covenant with Us, and our making a Covenant with Him.
6. The Covenanted work of Reformation now to be Carry'd on.
7. The Greeks make Presents.

WEDNESDAY, July 30. 1707.

(1.) Country-Man. I Must have a few words with you, Master, upon the last Quotation you gave me out of the the *Vindicator*. I expected a Reason why he makes the Offering of any Abatements to the Dissenters an High-Church Project. And all he says, is, That he must be Blinder than he will suppose any of his Readers to be, that do's not see it. Ther's an Answer indeed! And I can Close with him in it. For he must see further into a Mill-Stone than I can, who can see any other Design in it than to gain the Dissenters, by all the Healing and Winning Methods that can be Devised.

Rehearsal. Why, there it is now! That is his Reason. And that is the thing he is Afraid of. Therefore he Prejudices the Dissenters all he can against it, by Calling it an High-Church Project, that is, giving it an Ill Name. The surest Method where Argument fails. But the Meaning is plain; I told you in my Last of his Project to have whole Britain one Presbyterian Church. And the Gaining over of Dissenters to the Church of England, wou'd be a Prejudice to this. And he has done a great deal of Honour to those he calls High-Church-Men, in making them the only Bulwark of our Establish'd Church, or who have any Inclination to Gain the Dissenters. And I hope he will get few to Thank him for the Character he gives of Low-Church (set down in my Last) that they are against any Compliances to the Dissenters, on Account of Gaining them to the Church; But rather to let them go on, till we become All one Presbyterian Church!

(2.) Country-m. This is the Bitterest thing has been said of Low-Church since the Revolution. And when they see what use is made of their Cayolling with the Dissenters, and that

the Dissenters themselves now Publickly call them the Cats-foot, it is to be Hop'd this will open their Eyes, and make Every one Disown and Despise that Name, or to be made an Under-Spur-Leather to those, who Proclaim their Design of overturning the Episcopal Hierarchy. And as their *Vindicator* words it, That No Concessions, less than this will NOW bring them in. Ther was a time when less wou'd have serv'd their turn, at least they wou'd have said so, for the Present. But they tell Us Plainly, That it will not do Now. They are Now in Confederacy with the Kirk in Scotland, to whom they are Writing Vindications, to Clear themselves from the Suspicion of being so much as Episcopally Inclind. Or that any Concessions whatsoever shall ever Move them from bringing the Worship and Disciplin of the Church of Great Britain down to the Test of the Scriptures.

Rehears. And he says, p. 32. I believe the Hierarchy Unscriptural, and Enter my Publick Protest against both Regale and Pontificate.

(3.) Country-m. You have Explain'd these two last words to me already. And now I will Return the *Vindicator* his own words, and say, That he must be Blinder than I will suppose any of my Readers to be, that do's not see here a hearty Endeavour to overthrow Episcopacy in England, as it has been in Scotland, and to bring All into One PRESBYTERIAN Church.

Rehears. He Prays for it, (As I am told they do in their Pulpits in Scotland) and says of the Church of England, p. 22. Who, tho' not so far Reform'd, are yet our Brethren, and of whom we yet Hope, and ought to Pray, that they shall be one Day effectually Illuminated.

Country-m. And with their Prayers, they will no Doubt use some small Endeavours. And if these Prevail, we shall that Day be effectually

effectually Illuminated! —we have seen enough of their Illuminations! I desire no more such Holy-Days! We see the Smoke yet of three Kingdoms set in a Flame as a Bonfire to their Covenant. Of which their Vindicator says, p. 18. That it is Binding to Posterity. And that it has all the Obligation they Allege, let that be what it will.

(4.) Rehears. Let that be what it will! These are Extensive words, and give us to understand —

What tho' the Belly of this Trojan Horse be full of Armed Greeks. What then? We must pull down the Walls of our Laws to let it in. And then Troy will be effectually Illuminated!

Country-m. Well, Let that be as it will, and take it in what Sense you will, in it must Come, they are Resolv'd upon it — If we will give them leave —

Rehears. And this Vindicator Acts the Part of Sinon, and gives the same Reason he did for Admitting his Wooden Horse, that it was Sacred to the Gods. For speaking of the Scotch Covenant, he calls it, p. 17. The most Solemn, Awful, and Tremendous Obligation, that I believe (says he) any Nation ever bound themselves in, since the Oath of God, which Moses made the Children of Israel take at Mount Horeb. And adds, I frankly own it a Solemn and most Just Obligation. And p. 18. That it is Binding to Posterity.

(5.) Country-m. The Covenant of Horeb was so, because Commanded by God, and Enjoin'd upon them by Moses. But ther was no Moses in the Scotch Covenant, nor any Command from God, but what they Fancy'd in their own Heads. And to call this the Oath or Covenant of God, seems to me no less than Blasphemy, in Ascribing the Name of God to our own Contrivances.

God is pleas'd to make Covenants with Mankind. But what other Men ever durst Presume to make Covenants with God! That is putting our selves upon the Level with Him! And the Book of the Rights has Advanc'd this Horeb Contract (as he Calls it) to set the People Above God, and to Grant Him His Kingship over them, as you have before Abundantly shew'd. And we may as Easily make our selves Above God, as put our selves upon the Level with Him: Which they do who Presume to make any new Covenants with Him.

Rehears. They quote for themselves that Text ii. Kin. xi. 17. And Jehoiada made a Covenant between the Lord, and the King and the People. But what was that Covenant? That they should be the LORD's People. This is every word of the Covenant there set down. And it was no new Covenant they made with God, but Recognizing the Covenant He had made with them, that He wou'd be their God, and they His People. And Jehoiada being the High-Priest, it was properly his Office to Enjoin the Law of God both upon the King and the People. And this was the Testimony he gave to the King, ver. 12. And he

brought forth the King's Son, and put the Crown upon him, and gave him the Testimony.

But what has this to do with Swearing of our own Heads to Extirpat Prelacy, and bring all Malignants to Condign Punishment, not Excepting the King himself? as he afterwards found!

Country-m. They thought all this agreeable to the Word of God.

Rehears. They thought So! And others think otherwise. And must every Man frame all his own Imaginations into a Covenant with God, and call this the Covenant of God? It is most Blasphemous! It is making Covenants for God!

(6.) Let us now Consider what that Covenanted work of Reformation Means, which both the Provincial Synods of the Kirk in Scotland have not only Sworn, but Engag'd their Lives and Fortunes to Carry on, even since her Majesty's Accession to the Throne? They are both given us Verbatim in the New Association, and Deny'd by None of them.

And let Us not forget, That the Solemn League and Covenant Obliges to the Extirpation of Episcopacy, not only in Scotland, but likewise in England and Ireland. And that they did once Effect it, by the Help of their Good Brethren in both Kingdoms. And whether this Solemn League and Covenant is not Meant in their Now Covenanted work of Reformation I refer to their Vindicator, who knows their Mind full well. And let him take Notice, That it is Expressly Nam'd in the Address which is set down before Num. 23. And not Renounc'd by any Assembly of Kirk-Men in Scotland, or of the Presbyterians in England, that ever I heard of.

(7.) And is not this such a Clashing of Arms as the Trajans heard in the Horse the Greeks left them? And might have given them a Just Suspicion; Had not their Superstition, and the Oratory of Sinon a Spy of the Grecians, benumm'd their Senses, and made Themselves the Instruments of their own Destruction; without which, it Cou'd not have been done. But I believe Troy cou'd not have been Perswaded to have taken in such another Horse.

London is Call'd New-Troy, and has been once effectually Illuminated by some Greeks. And Sinon now Sooths and gives Good Words, and Assures Us ther's no harm, if we be All One PRSBYTERIAN Church; in Order to which, he presents Us with a Delicate PiBuro of their Kirk, and beseeches Us to Accept it, and Place it in the Best Room of the House, it will be a Noble Ornament!

Timeo Dandos, et Dona ferentes.

Among which I thank the Observer for his Instructive Present in his of the 23 Instant, Vol. 6. N. 41. Where he tells us, That the Romans while they were wise and Vertuous, admitted None to be Participes Imperii, or Partners in the Administration, but who were Romans every way, in respect of the Roman Laws and Religion.

We'll talk with him of this another time.